

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Just Necessity for Punishment

By Rev. Elbert Munsey,
Famous Methodist preacher of two generations ago

"These shall go away into everlasting punishment; but the righteous into life eternal."—Matt. 25:46.

The same words used to express the duration of God and the duration of the reward of the good, are used in the text and in the Bible to express the duration of the punishment of the wicked. Indeed, every word in the Bible meaning duration without end is applied to the future punishment of the wicked. All this has been considered, and also the apparent exceptions to the statement have been considered. I have but a few more remarks upon the word translated in the text "everlasting" and "eternal." It is the same word in both cases—*aionion* from *aion*.

Aion is derived from *aei*, always, and *on*, being; *on* is the present participle of *eimi* to be. *Aion* signifies "always being"—ever-being—everlasting. This is the literal meaning of *aion*. The argument with reference to the literal and figurative meaning of words, and the rule determining the matter have been elaboratively treated already, and I will not repeat. Aristotle, who is as good authority as can be given for the use of a word, uses *aion* in the sense of eternity in this sentence in his "De Caelo"—where he is "describing the highest heaven as the residence of the gods": "There is neither place, nor vacuum, nor time beyond. Wherefore the things there are not by nature adapted to exist in place; nor does time make them grow old; neither under the highest (heaven) is there any change of any one of these things, they being placed beyond it; but unchangeable and passionless, having the best, even self-sufficient life, they continue through all eternity" (*aionia*).

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THE EDITOR'S Notes

by John R. Rice

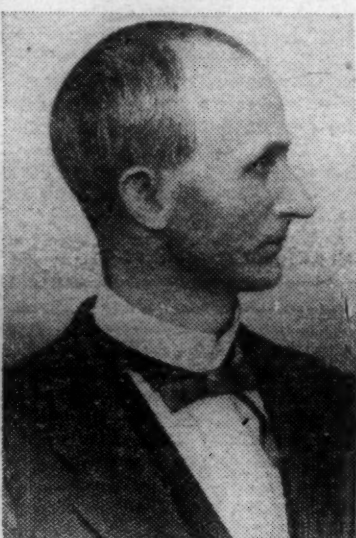
Last week we had neither time nor room for *Editor's Notes*, but for the many friends who write, "I look for *Editor's Notes* first of all," we write these personal and friendly words.

The Flood of Mail

This is written Tuesday, April 1. During these closing days of the big subscription campaign, the mail has been very, very heavy and it should continue for some days yet, while we get letters which will be mailed today until midnight in many parts of the United States. I am in Cody, Wyoming, in revival services, and the mail which needs my personal attention comes to me two days after arriving in Wheaton. So all this week the flood will continue. We have been getting from 600 to 900 letters a day and we suppose this week it will average much higher than that. Thank you, dear friends, everyone who has written sending subscriptions, book orders or writing about the Book Club or sending gifts for the Free Literature Fund. God bless you! You keep us busy, but we love it.

Subscription Campaign Report

Of course we cannot give a complete report of the subscription (Continued on page 2)



Rev. William Elbert Munsey

The Cost Of Discipleship

By Evangelist John R. Rice

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:33.

Last week we printed a message on "Leaving All for Jesus." We showed that one may be saved without being a disciple, one may be convicted without being a soul winner, one may be a child of God but fail to be an obedient son. We showed that really to follow Jesus costs more than to follow anybody else in the world. It means absolute surrender. It means unqualified obedience. It means that the love for Christ supersedes all earthly ties until one appears to hate father, mother, brothers, sisters, wife and children, and to despise his own life, in order to follow Jesus. We showed that when one follows Jesus inevitably his main concern and business is soul winning, as it was with our Saviour Himself. Now we want to show you how Bible Christians left all to be disciples, how discipleship means self-crucifixion, how one must count the cost to be a genuine disciple.

II. Bible Examples of Leaving All

In the Bible we find plain commands requiring the sacrifice of everything in order to follow Jesus. And, thank God, in this holy Book we find examples of men who did all that we are asked to do. We find wonderful stories of men who really left all to follow Jesus.

1. Abraham was an example of one who left all to follow Christ.

Yes, Abraham followed Christ, for Jesus said, 'Abraham saw my day and was glad' (John 8:56).

Abraham was required to leave his country, his kindred and his father's house in order to serve the Lord. That is plainly stated in Genesis 12:1:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and

from thy father's house, unto a land that I will shew thee."

Note that Abraham had a three-fold command. He was to leave his country, his kindred, and his father's house.

Abraham had many a struggle in trying to carry out this command, in trying to leave all to follow the Lord. That is indicated in the preceding chapter. The last verses in Genesis 11 tell us the following:

"And Terah took Abram his son and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years; and Terah died in Haran."—Gen. 11:31,32.

God had already given Abraham his command. So Abraham obeyed part of this command; he left his country. But he did not leave his kindred. He did not leave his father's house. He took his father Terah into his confidence, and the old father took charge of the situation and took Abra-



Dr. John R. Rice

ham and Lot and Sarai, Abraham's wife, "and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there."

They set out to go to the land of Canaan, as God had commanded Abraham. But I can almost read between the lines and see what happened. Terah was an old man. I imagine he said to Abram, "Son, why go into that heathen land of Canaan? This land of Haran is a good land. It is not so far away from Ur. Son, I am an old man. You can't leave your father. I am not willing to go so far." And so sadly and disobediently Abraham settled down in Haran. He had left Ur of the Chaldees to go to Canaan. But he did not go to Canaan. He had not kept the rest of the command. He had not left his father's house, nor all of his kindred. He had Lot and Terah with him and he was

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A Crippled Christianity

II Kings 6

By Evangelist Lester Roloff
P. O. Box 1177, Corpus Christi, Texas

When the church ought to be leaping, we find her limping. Never did she have and need more crutches than now. Everything is rejoicing with increased power but the church. Never was she in worse repute than now. Why? If you want to know what a lost world thinks about the church, see how many people attend. If you want to know what the church members think of the church, check their record of attendance. Well may we ask,

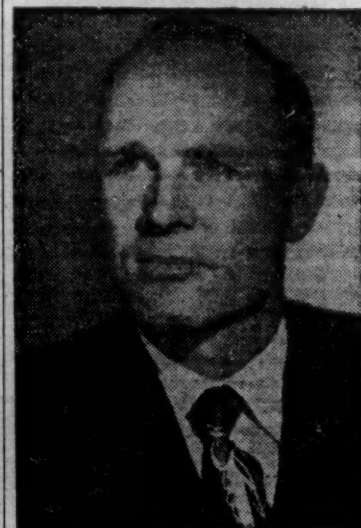
Where is the blessedness we knew
When first we met the Lord?
Where is the soul refreshing dew
Of Jesus and His word?

Let me try to diagnose the case and prescribe the remedy. That the modern church has been shorn of her primitive beauty and power is beyond doubt. The question is, How did she get like this?

I. The Modern Church Is Powerless

Our power left with the Bible. Yes, the modernist, with the scissors of infidelity, has cut the mild veins of Bible truth, and that takes away our light, our life, our power. We are facing an ignorant generation, one that ignores the Bible. By the time the average American reads the paper, his favorite magazine, and sees and listens to his favorite television and radio program, he has no time for the Bible. This writer verily believes that we would have a revival if we could get our people to go on a thirty-day Bible diet.

Our convictions left with the Bible. Can you imagine a man (Continued on page 7)



Evangelist L. L. Roloff

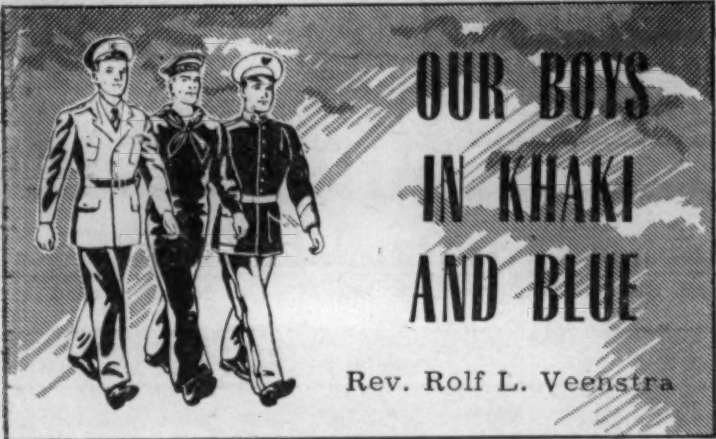
Our Own

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain,
But we vex "our own"
With look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning,
That never come home at night!
And hearts have broken
For harsh words spoken,
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the transient guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient!
Ah, brow with that look of scorn!
'Twere a cruel fate,
Were the night too late
To undo the work of morn.

—Author Unknown



Pastor, First Christian Reformed Church, Cicero, Illinois

Why Chapel Attendance?

"Chapel services are just a waste of time. Our chaplain is more of a mixer than a minister. He just tells a Sunday School story and a few jokes. Hardly anybody goes."

These are some of the criticisms often made of religious services in the armed forces. And the more serious a fellow is, the more likely he is to make them. What is to be said about this situation?

It might be well, first of all, to recall the conditions under which Jesus went to divine services when He was a young man here upon earth. Let us forget for a moment the fact that He was the Son of God, and surely did not need to attend, in the way that we do. Even if those who conducted the services and those who attended were sincere, He was still head and shoulders above them. He could have done as much for His soul, it would seem, in private worship, meditating upon God and praying to Him.

But the fact is that the religious leaders of Jesus' day were rascals. We sometimes think the majority of people at that time were deeply devout, like Simeon and Anna and Zacharias. To the contrary, religion was at a long-time low. That was one of the very reasons why Jesus came when He did. The "church" was in a sorry state. Many of the ministers were corrupt; job-holders. The elders of the congregation were often pompous and proud. Many of the men who copied and studied the Scriptures—whom we might call the theological professors—were dead orthodox. Some members of the Sanhedrin (comparable to a synod or church council in our time), were primarily politicians, influence-peddlers.

Jesus knew all this. Yet, we are told, He regularly attended the synagogue services on the Sabbath, to hear a mere man, a sinful man, read and expound the Scriptures with more pride, perhaps, than piety.

And that is why a Christian GI should go to chapel. If he is not going to attend, pray tell, who will? By staying away from chapel he votes in favor of its removal, and that would be a calamity. As Christians we can be mighty glad that our government is Christian enough in an official way to provide for the religious needs of her citizens in service. Think how hard it must be for the Christians in the communist camps (and there are some!) where religion is regarded as "an opiate for the people," sissy-stuff beneath a soldier. Our boys in boot-training are required to worship God! The Christian pennant is the only flag that our government permits to fly above the Stars and Stripes. The presence of chapels and chaplains in our armed forces is an official testimony on the part of the United States government that Christians are right! I often wonder why we Christians are so apologetic about our faith, even though we are in the minority, when all the American money (even the dimes and quarters in an unbeliever's pockets!) have stamped on them the confession, "In God We Trust." Men of importance, including presidents and generals, go out of their way to make mention of God, the need of divine guidance, the power of prayer. Even if they are not always sincere, but are practicing politics, it shows that in their estimation the church and Christians are important enough to be reckoned with.

Another proof on the part of the public that chapel attendance is proper is found in the way the boys mob chapel just before embarkation or before a battle. It shows that they know better when they regularly neglect these things. It reminds a faithful Christian of the "fire-escape faith" that Jesus often described in such parables as the five foolish virgins who tried to get inside the door with "too little, too late."

Chapel attendance is the quickest way of making the acquaintance of fellow-Christians in one's camp. (In our next chapter we shall see how important that companionship is.) A man made the remark in my presence that many young people go to church Sunday evenings just to meet each other, and I believe my reply bore the approval of Heaven when I said, "I can't think of a finer place for young people to meet each other than in church."

A Christian soldier who attends chapel learns to appreciate Christians of other faiths. Sometimes we have the notion that the denomination we belong to is the only one in the world. It is fine to believe that it is the best; if a man did not, he ought to belong to the one that he thinks is better. But to believe that the church into which one is born or comes by conversion is the best, is not the same as believing that it is the only one, and members of no other will be in Heaven. Civilian life often unconsciously fosters that idea, because we move so much in just our own little circle. But in the Army we are thrown into contact with fellows of many different faiths, and find out firsthand what Paul meant when he wrote, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

Over against this, chapel attendance furnishes an opportunity for the Christian serviceman to learn firsthand how much false faith there really is. I am simply astounded at the number of church members who think that all churches believe pretty much the same thing; that all ministers are more or less "sincere" (whatever that may mean, for the Devil is mighty sincere too, in the wrong way); that most good people will go to Heaven, and Hell will be inhabited by people that are bad. To the contrary, Jesus told some of the "good" people of His day who tithed and went regularly to "church" that the publicans and harlots would enter the Kingdom before them. Jesus repeatedly warned against wolves in sheep's clothing, blind leaders of the blind, false messiahs. Just because a man talks about Christ, and uses such expressions as "faith, conversion, salvation," he is not necessarily a Christian. "Beloved, believe not every spirit, but try [test] the spirits whether they are of God: because many false prophets are gone out into the world."

What yardstick does John offer us to test a chaplain's preaching as to whether it is the truth? Says he, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not

Please Mention
THE SWORD OF THE LORD
When Answering Advertisements



Rev. Rolf L. Veenstra

The Editor's Notes

(Continued from page 1)

campaign. Saturday, March 29, we had received over 31,400 subscriptions. (Proof read April 10; total passed 46,545). That is an enormous total. It cheers our hearts. It shows that God has laid on the hearts of many Christian people the enormous opportunity for good which can be done by spreading this revival weekly. THE SWORD OF THE LORD. We will report more in detail about subscriptions and the total number of regular paid subscribers after all subscriptions of the campaign are in and expired subscriptions are taken off the list. Thank you, thank you, all who sent subscriptions either new or renewal.

of God; and this is that spirit of antichrist, whereof ye have heard that it should come" (I John 4: 2-3). In other words, a man may say he believes in God, and still not be a believer! Show me a man that does not believe in God. James says even the Devil does, and he trembles about it besides. A man may read the Bible and preach from it; a man may believe in prayer; but the big question is this, "What think ye of Christ? whose son is he?" Was He a wonderful teacher, a perfect example, willing to die finally for His faith, but a son of Joseph, no more? That is what many ministers think. Was He so much Mary's son that we should pray to her? That is what some say. But Jesus says of Himself (and if you are not going to believe what He says about Himself, then just forget Him altogether as a fake), "I and my Father are one." "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "He that hath seen me hath seen the Father." A Christian has to say with Peter, "Thou art the Christ, the Son of the living God."

By attending services in "the service," many a Christian has found a wonderful opportunity to let his light shine in an influential way. Why do we always have to think of ourselves on the receiving end instead of the giving? Some boys in uniform have had years of Christian education; they have been raised in Christian homes; they have been thoroughly instructed in the Scriptures. Military service is a grand occasion for them to put all this into use. Many of them have done it. They have served as chaplain's assistants. A cousin of mine organized a Bible study group of interested fellows aboard his small ship which had no chaplain. By attending such meetings a man may give more than he gets. If our faith is as fine as we believe, we must not hide it under a bushel, or bury it in a napkin: let us share it with eager hearts that are looking for more light, seeking to possess the Pearl of great price.

I imagine Esther often wondered why she had to live so far away from her homeland, deprived of her parents, without regular religious activities. But one day wise old Mordecai gave her the answer when he threw down the challenge, "Who knoweth whether thou art come to the kingdom for such a time as this?" That may be the answer to your wonder why you are in uniform.

(From the book, OUR BOYS IN BROWN AND BLUE, by Rev. Rolf L. Veenstra. Published by Baker Book House, 1019 Wealthy St., S. E., Grand Rapids 6, Michigan. May be ordered from the publisher, or from Sword of the Lord, Wheaton, Illinois. Price, 50c.)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher
EVANGELIST BILL RICE, Associate Editor
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Summer Is A-Comin' In!

And summer is the time for vacations. Long, lazy days in the warm summer sun; fishing, traveling, fixing up the house,—all these help make leisure hours extra-happy ones. But for the Christian, what better vacation could we suggest than attending a summer Bible conference? There's really nothing quite like meeting other Christians, hearing great preaching, joining in singing, waiting on God in prayer. Every Christian worker, every Christian family, every Gospel preacher needs the quiet rest remote from everyday business and care. Relaxation, fellowship, preaching and prayer are all provided by scores of summer conferences nationwide.

Watch the pages of THE SWORD OF THE LORD for important information about these sound summer conferences. Plan a profitable, peaceful vacation this year; make yours a sensible time of rest and revival.

You'll be glad you did!

Unexpected Friends

On March 20 Mrs. Rice, my secretary, Miss Viola Walden, and I started by car for Cody, Wyoming, for revival services. Friday night we had reached Moorcroft, Wyoming. Reluctant to stop, we drove through the town, then found we had a broken headlight and decided to go back. We considered one or two motels, then saw a light at a motel we had passed and applied there for room. Immediately I was recognized by the Ensign family in charge. A SWORD OF THE LORD lay on the table. Miss Alice Ensign had recently graduated from Bob Jones University and had heard me there. The good father had just sent in about twenty-three subscriptions to THE SWORD OF THE LORD. They immediately called in Rev. and Mrs. Harry Engstrom, living nearby, whom we had known before. What happy fellowship! We were guests at a fine breakfast at the Ensigns, then Mr. Ensign insisted on filling up the car, fixing the broken headlight; we had a good circle of prayer and went away with deep joy at God's guidance in bringing us to friends in the midst of a cold world.

At Cody, Wyoming

The revival at Cody, Wyoming, is in something of a home mission field. The First Baptist Church, four years old, has about 65 members. The pastor, Shel Helsley, a Moody Institute graduate, is a very earnest and godly man, and the Lord is helping to plant here a good work. Rev. Joe Wiems and the First Baptist Church of Powell, Wyoming, twenty-five miles away, gave up the first Sunday night service to be with us in the revival, and have consistently attended. Night after night people have come from places up to 150 miles away, and one family came from Denver, Colorado. We have had a few adults saved. The attendance is growing. Services are in the City Auditorium. We expect a gracious revival this week.

We had deer steak for supper last night. From friendly deep freezes and food lockers we have had elk roast, moose steaks and deer meat frequently. These lovely western people remind me of my boyhood in the cattle country of West Texas. We enjoy these tremendous mountains around us. May God raise up strong men to build Bible-believing, evangelistic churches in this whole Rocky Mountain area.

ARE YOU MOVING?

If you wait until you move before advising us, copies of The Sword will continue to go to your former address. We must have your old as well as your new address five weeks before you move in order to have the change effective with the current issue when you arrive at your new address.

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The Just Necessity

(Continued from page 1)

Whenever the ancients used the word *aion* with reference to the divine, the unseen, the spiritual, they used it to signify duration without end. It is so used in the Septuagint, in our Bible, and is the literal use of the word. "For the things which are seen are (*pros kaira*) temporal; but the things which are not seen are (*aionia*) eternal." The word is only figurative, and is figurative when used with reference to temporal things—things, which from their nature forbid the idea of eternal duration.

The Guilt and Proper Punishment of a Sinner Cannot Be Estimated Till Time Ends

There must be a state of future punishment for the wicked, because the amount of the criminality of their sins cannot be estimated during time. There is no government without law. Law is a nullity without a penalty. In fact, as law is a necessity to government, so penalty is a necessity to law. Punishment for violation of law lies at the very foundation of all government. Upon the certainty with which the

penalty of the violation of law is inflicted, depends the existence and rectitude of the government. Government has no power unless its laws have a commensurate penalty, and unless it is well known by the subjects of the government, that the penalty will be enforced. If every man in our country felt that the penalties of our laws would certainly fall upon him if he violated the law, crime would cease. Rob God's law of a commensurate and certain penalty, and Christianity and churches would soon disappear from the world. Today Universalism is a failure in persuading men to be religious. Revival results do not follow their ministrations, many of them are good people and Christians, but the most of them are worldly, and merely nominal believers. Its tendency is to open and final infidelity. The churches which teach and believe the doctrine of the future and eternal punishment of the wicked are the churches which persuade most men to be religious, which develop and make the most prayerful, earnest, and devout worshippers and workers, which carry on all the missionary operations of the world, which reclaim the greatest sinners and render permanent to a great degree their reclamation, and which have rendered the earth vocal with the shouts of victory on earth's dyings. Universalism does not produce these results.

Man is a subject of the divine government. The government being divine, it is one of justice. Justice requires the man to discharge the obligations of duty arising out of his relations. He being able to meet the requirement, if he fails, or violates these obligations, justice requires that he should be judged, and have a punishment

equal to the criminality of his failures, and the criminality of his violations. Every failure and violation, or sin, must be weighed in the scales of justice, and the degree of criminality attaching to it fairly adjudged. To affix the degree of criminality attaching to the sin, the sin must be examined in reference to the elements composing the sin. After the degree of criminality attaching to the sin is fully estimated, then, and then only, can an equal punishment be meted out. The degree of criminality attaching to the sin cannot be estimated during the sinner's life on earth. With reference to the intention prompting the sin, and the principle involved in it, the criminality might be estimated, because the intention and principle are conate with, and reach their development with the act, but the influence of the act sweeps through all time.

Man is but a part of the vast system of God, which is of itself a unity, and his thoughts, words, and acts have their influencing impress upon the universe. I might urge this from several scientific considerations, but will not. Suffice it to say that every man is connected with the past, present and future by a thousand cords of thrilling sympathy which make individual isolation impossible. Cords of intellectual, spiritual, moral, physical, domestic, social, national, lineal, and religious sympathy, connect him with all generations dead and unborn. He is the active and sensitive centre of a reticulation of sympathies whereby dead ages impress their character upon him, and he in his turn impresses his character upon ages yet to come. By them he receives the influences of the past; by them he transmits his own influence, modified by the influences of the past, to posterity. Each thread of sympathy is a conductor. Every word and every act of every man, dancing with feet

(Continued on page 5)



The 100 Subscription Club is made up of those who gave or obtained 100 or more subscriptions during the campaign which closed April 1. Many large groups of subscriptions were sent in, ranging from the basic 100 to 999 sent by one couple. We congratulate these members for the blessings they have spread, and pray God's blessing on each new subscriber to THE SWORD OF THE LORD.

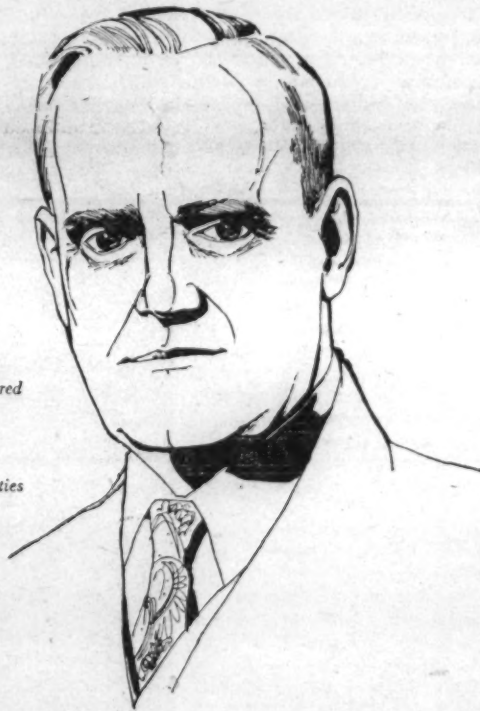
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48. Mrs. John C. Agnew, (Fidelis Class), Mt. Vernon, Ohio
49. Evangelist Douglas Winn, Martinsville, Virginia
50. Mrs. August Schaal, Burbank, California
51. Mrs. Markey Frantz, Modesto, California
52. A. W. Schulze, Casselton, North Dakota
53. Faith Mission, Winston-Salem, North Carolina
54. Mr. Allen Casper, Clinton, Illinois
55. Naomi Robbins, East St. Louis, Illinois
56. Mrs. E. C. Alexander, Kansas City, Missouri
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REV. DAVID JOHNSON, Moody '22, is general director of The Evangelical Alliance Mission. For ten years he served as official evangelist of the Mission Covenant denomination, and for nine years pastored his home church (Lakeview Mission Covenant Church of Chicago). Foundation Bible study at Moody, combined with his experience in Christian work, have prepared Mr. Johnson for his present heavy responsibilities in directing the world-wide activities of TEAM.

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Missionary Triumphs in Japan

Dr. Fred Jarvis Writes of Souls Saved; Theological Students Studying "The Sword of the Lord"; One Worker Reports Over 1,200 Signed Decision Cards from Pamphlet, "What Must I Do to Be Saved?" in Japanese

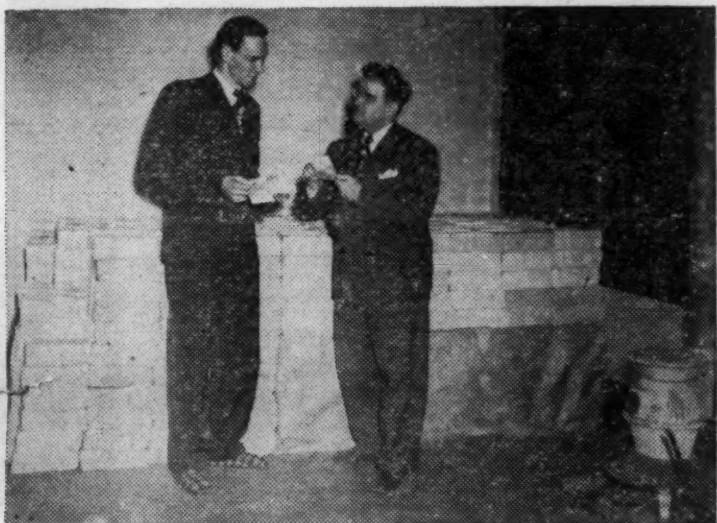
We have just received the following blessed letter from Missionary Fred Jarvis of Evangelical Alliance Mission in Japan. Dr. Jarvis and a number of other missionaries from principal true-to-the-Bible missionary boards are helping get out the booklet, "What Must I Do to Be Saved?" in Japan. We have furnished money for some 2 million copies of this booklet in Japan. Seven other of the editor's books have been translated in Japanese. Now read Dr. Jarvis' letter and see the pictures which he sent.

1101 Wadahon Cho
Suginami-ku, Tokyo
March 14, 1952

Dr. John R. Rice
Sword of the Lord Publishers
Wheaton, Illinois
Dear Dr. Rice:

My heart was thrilled as I came back to Japan a couple of weeks ago to learn that your tract, "What Must I Do to Be Saved?" and your booklets have been such a blessing to this nation. One teacher in the Tokyo Theological Seminary told me that he was having his students study the sermons from THE SWORD OF THE LORD. Another brother reported that in the past few months they had received over 1200 signed decision cards from the tract, "What Must I Do to Be Saved?"

I am enclosing a picture of one delivery on the tract. It shows about 125,000 copies of this tract. This was a part of one order of 600,000 copies. The picture is with Brother Kenneth McVety and I inspecting the new printing.



Kenneth McVety Fred Jarvis

I have found also that I can still get into the theaters and give out gospels and your tracts. I praise God that this door remains open in Japan. There have been many changes and we see a slackening of response, but still the doors are wonderfully open here. Where else in the world could one go into the theaters and get permission to preach to the people who have paid to get into the shows? I expect to personally distribute thousands and thousands of these in the theaters across the country. In the past it has been my privilege to enter as many as five a day and we expect to continue this ministry since we have returned.

In the future we will be able to print these tracts at even a greater saving since we have recently been equipped with a complete printing outfit. God has also graciously provided a spacious building for us for the printing press and the sales offices. I am enclosing some pictures of our equipment as well as a number of our Japanese helpers stacking your tracts on our shelves.



From the bottom of my heart I thank you, Brother Rice, for all that you have done for Japan. Eternity alone will reveal the influence of your magazine, tracts, and books on this needy nation. We have actual records of thousands of decisions which have been made through your writings and, of course, there are many other thousands of which we know nothing about. How we pray that this supply-line

of Christian literature shall be kept open. There will be endless need of gospel tracts for Japan. Reaching the people through literature still remains the most challenging method of quickly spreading the gospel here. I do hope the time will come when the Christian people in America will have the burden burning so deeply in their souls that they will supply tracts in such quantities that we can give them out freely rather than have to ration them, as we have in the past.

I have talked to many missionaries of various groups and they have expressed their deep gratitude to God and to the Christian friends in America who have been helping you in making this literature available to all evangelical groups here.

I have also received letters from Portugal telling of the progress of the work there. How we rejoice to know that you have also been able to send large sums of money to Portugal and India. The Committee in Portugal are making wonderful progress and we do rejoice to know that we had a little share in stimulating an interest in Christian literature in that land. We pray that the Lord will continue to use you and bless you in your varied ministries for Him, and again we thank you most heartily for all that you have been able to do in helping to make Christ known in Japan and in the other nations of the world. God bless you abundantly and keep you well and strong for many years to come.

Gratefully in Him,
Fred D. Jarvis

Can You Help?

We are having more calls than we can fill from our Free Literature Fund. The other day we sent a check for \$860 to the Formosa Gospel Crusade for publishing 100,000 copies of "What Must I Do to Be Saved?" in Chinese for use on the large island of Formosa. We did not have that much money in the Free Literature Fund, so we took money from THE SWORD OF THE LORD because it was needed so badly.

In Japan the literature work has been so fruitful that we rejoice greatly on every report from the missionaries. And the missionaries are organized and working at the matter so well that we feel impressed to try to furnish money for printing "What Must I Do to Be Saved?" just as fast as they will be used by these great missionaries. Can you help us? We get continued appeals from India and other parts of the world. We watch every penny carefully to see that it does the most good possible. We investigate before we send money. We insist that the work must in every case be done by reputable missionaries, that the booklets must be available to all Bible-believing groups for distribution. We insist on knowing exactly how the money is spent and how the booklets are used. I ask SWORD OF THE LORD readers to prayerfully consider whether or not God wants you to send some of His money to help in this good work.

In Wheaton we are right now running a great printing of "What Must I Do to Be Saved?" in English, and will need perhaps \$2,000 to pay for these.

If God lays it on your heart to help send offerings for the Free Literature Fund, mail them to Sword of the Lord Publishers, Wheaton, Illinois. A receipt will be sent in each case from this nonprofit foundation which is recognized by the government; so your gifts may be deducted from taxable income. We keep careful books, we make regular reports, we give receipts for all gifts. Does God lay it on your heart to help our Free Literature work?

In the Saviour's name,
John R. Rice

I should thank you for an ample and most effective assistance which you rendered us indirectly through your pamphlet, "What Must I Do to Be Saved," which you sent to Mr. Pietsch. Mr. Pietsch sent us a good number of these pamphlets. We used them on the occasion of our Aggressive Outdoor Evangelical Campaign which took place for four successive nights in the midst of Tokyo. We had a big audience every night, some three hundred new souls wrote down their names on the Decision Card, expressing their desire to hold faith in the Lord.

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TODAY!

The Just Necessity

(Continued from page 3)

of fire upon the quivering cords, flashes its influence upon the latest generation; exciting in its course the sensoria of numberless other sympathetic systems, and these still others, all acting obediently to the touch, and scattering the influence without diminution till the last day. Let the sinner reject Christ, if he dare, sin in private, reflecting

from his character upon others, directly or indirectly—his influence will live during time; and as long as it affects men during their probation, he is and will be accountable for it, living or dead. The Bible teaches that men will not only be rewarded for their doings, but also for the fruit of their doings.

Now, if the influences of men's

sins must be estimated together, with the intention prompting them, and the principle involved in them, in order to affix the proper degree of criminality attaching to them, that an equal punishment might be meted out for them, it must be when the influence of their sins in time ceases. If the influences of men's sins live through all time, and men are accountable for these influences through all time, then men cannot be punished in proportion to their guilt till time be no more; therefore there is a state of future punishment. But cannot God, from His acquaintance with the future, estimate the varied and multiplied tendencies of every sin in the advance, and mete out an equivalent punishment in some form or other in this world? No: true, God's acquaintance with the future is perfect, but to inflict punishment or bestow reward for actions not yet committed by the agent, and results not yet accomplished, would be in violation of every principle of justice. Though God in virtue of His perfection may be perfectly cognizant of the sin and its influences in advance of its actual and present connection with the agent, yet as far as their relation to the agent is concerned they are as if God did not know them, and as if they would never take place.

Future Punishment Properly Must Be Eternal

And this future punishment is eternal. 1. Every word in the Hebrew and Greek languages meaning duration without an end is applied to it, and if olam, aion and their various constructions, as applied to the future punishment of the wicked, do not mean duration without end, there is no word in either language which does, and they never had the idea—which is absurd. 2. If not eternal, God is not, and the reward of the righteous is not. 3. This punishment is put after the final resurrection. 4. Some sins were not to be forgiven in this life, or the life to come. 5. The duration of the punishment of the wicked is to be the same with that of the Devil and his angels.

It is eternal as a matter of fact, and as a matter of right. Let us consider it first as a matter of fact. Hear three truths and the conclusion: man is immortal—this is one truth; man is placed in a state of trial—this is the second truth; his trial will terminate with his life—this is the third truth. That man is immortal is the recognized and fundamental truth in the Bible, and in every system of religion. It has a profound evidence in the human consciousness, and in the nature of the case. It is supposed to be an undoubted element in every man's faith in this congregation, and is conceded to be true by Universalists and Restorationists, as well as those who believe in the eternity of future punishment. The Annihilationists deny it with reference to the wicked—but I will have to do with them in another discourse. Man, good or bad, is immortal, so you all believe.

The second truth that man is in a state of trial is evident: 1. From the nature, character, and administration of the dispensations of providence to which he is subject. 2. From the antagonistic moral influences exerted upon him. 3. From the different moral conditions to which he is subject. 4. From the character of the world in which he resides. I could elaborate, illustrate, and prove these propositions, and establish the truth of my thesis, as you all at once perceive, if it were necessary. But you see their force and point. Man is in a state of moral discipline. He is conscious that all influences surrounding him, moral, social, and physical, are instruments of discipline, and discipline only.

Indeed, being in a state of trial of itself is evidence of a state of future punishment. If man's life in this world is one of discipline, and is spent in a state of trial, it is presumptive that there is something beyond it whose existence is the reason of the discipline and the reason of the trial. Otherwise we have the master absurdity of discipline without a purpose, and trial without an object. There is something final beyond man's probation, and that final something is a system of rewards and punishments. From the very nature of man's trial it must be both. Again, if men are in a state of trial while they live,

(Continued on page 8)

SWORD FAMILY ROUNDTABLE

Some Greatly-Used
Christian Leaders'
Comments on
THE SWORD
OF THE LORD



DR. OSWALD J. SMITH (D.D., Litt. D., LL.D., F.R.G.S.) is known all over America for his intense interest in missions. He has held revivals all over the world. He is pastor of the great Peoples Church, in Toronto, Canada, where of the great mission budget supports 250 missionaries. Dr. Smith was converted under Dr. R. A. Torrey, as a boy called early to preach and has been busy ever since in the great work of spreading the gospel.



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"Why should Anyone hear the Gospel Twice before Everyone has heard it Once?"—Oswald J. Smith

I know of no paper that is reaching the unsaved for Christ like THE SWORD OF THE LORD. Its messages on salvation are clear and explicit.

I am glad to speak very highly of it because it is the one publication that carries full-length gospel sermons, and I know it is eagerly read by ministers everywhere, and that God is using it in the salvation of souls.

It is filling a real need, and I wish Dr. Rice every blessing as he publishes it.

Very cordially yours,

Oswald J. Smith

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3. Israel to Be Restored as a Nation
4. When Will Israel Be Regathered and Converted? At Christ's Coming!
5. David's Kingdom Over Israel to Be Restored Forever
6. Jesus to Be King of the Jews on David's Throne
7. The Kingdom Postponed Until the King Returns
8. The Kingdom of Christ on Earth Is Yet Future
9. Eternal Promises to the City of Jerusalem
10. Worldwide Righteousness, Peace, and Prosperity Promised in Christ's Kingdom
11. The Saved and Glorified to Reign with Christ on Earth After His Coming
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Dr. Bob Jones Says:

I have just received a letter from one of our girls who is a missionary in Siam. She says in part: "I am glad, so glad for the burden of getting the world work done that God has given you. I would give money if I could, but at least I can give you this word of my own enthusiasm about your plan. God bless you in all you set your hand to. I am eternally indebted to God for what Bob Jones University did for me. I know Bob Jones University is the work of God, and don't think I ever forget to say so when I have a chance."

She further says: "We have just finished a Bible conference on this station. It was the first conference, and God helped me so. Much that I learned at Bob Jones University helped me. We put on a drama of the life of Job for the closing program. A cast of Siamese Christians practiced faithfully for ten days. I wrote the drama, using only Scriptural wording throughout. It made the book very real. We gave studies in Romans, Genesis, John, Psalms, and Proverbs as well. 'And God is able.'"

This letter from which I have quoted represents the spirit of our wonderful Bob Jones University missionary boys and girls who have gone practically to all corners of the earth to take the Gospel story which this institution insists it is the first business of every Christian to take.

This is being dictated in the midst of our Bible Conference. It is wonderful what God is do-

ing through the testimony of the institution which the Lord led us to found, and I want all of you Christian friends who have prayed for us and who have helped us financially to know that we consider you a part of this institution. We could not have carried on the work without your prayers and your co-operation in helping us to contact the right kind of students, and we could not have carried on without the contributions you have made to the work. We are so eager now to complete our million-dollar Student Loan Endowment Fund and at the same time raise a great deal of money for missionary work. We believe that the special middle-of-the-road, orthodox, evangelistic emphasis of this institution is needed, not only in America but on foreign mission fields. The history of the school has established the fact that orthodox, evangelical Christians can work together in getting out the Gospel without any of us compromising our doctrinal position. We hope you will keep on praying for us, and we hope the Lord will lead you to send additional funds and help us in our effort to help students who are not able to help themselves to train for Christian work and also help us help the right kind of missionaries win souls in many of the fields of the world. Thank you and God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.
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Sword of the Lord Annual Conference on Revival and Soul Winning

at Incomparable LAKE LOUISE, Toccoa, Georgia - July 7-11

Dr. John R. Rice, Director



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DR. LEE ROBESON comes as a pastor of the greatest soul-winning church in the world (he baptized 1,162 new converts last year). The Holy Spirit shines through him mightily.



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Unusual in construction, Lake Louise Hotel is the world's only all steel hotel (air cooled in summer) designed in the shape of a wheel, with guest rooms and dining hall in the "spokes." The "hub" forms the spacious auditorium which seats approximately 1,500 people. Located right on beautiful Lake Louise. There are tennis courts, there is wonderful swimming (different hours for men and women), boating and fishing are easy and so-o-o-o restful! The tall pines whisper to you while you go to sleep at night. Lake Louise is an ideal vacation spot.

Lake Louise Hotel and Conference Grounds is located in the foothills of the Blue Ridge Mountains of North Georgia, about 90 miles northeast of Atlanta, Georgia, and 60 miles west of Greenville, South Carolina. Those from the north and east will find the route to Lake Louise entrancingly beautiful. You may come through famous Cumberland Gap on Highway 25E from Cincinnati, or you may come down the famous Skyline Driveway from Virginia. The mountains are supremely beautiful, the highways safe and easy driving. Come to Lake Louise July 7-11.



J. STRATTON SHUFELT, song director of famous Moody Memorial Church, toured England with Dr. H. A. Ironside in the Moody Centennial, was song leader with John R. Rice for two years including great campaigns in Buffalo, Cleveland, Chicago. He will have charge of the music, assisted in some of the services by Bill Rice, will sing every day with great blessing.

DR. D. A. (Scotch) McCALL for eleven years Executive Secretary and Director of Evangelism for Mississippi Baptists, now comes from two years' postorate in Chicago after deep study of the Word and new dedication to worldwide evangelism. One of the most radiant Christian personalities to bless the conference.



EVANGELIST BILL RICE sold his home, spent \$5,000 on a missionary trip to Africa. He took thousands of feet of colored films, saw great revivals. Now God is blessing him tremendously in soul-winning work. Hear his sharp, colorful, storytelling Bible preaching, see his films.



EVANGELIST JOHN R. RICE will speak daily on revival, soul winning, power of the Holy Spirit, and prayer; will hold clinics and prayer meetings with preachers; will answer revival questions.



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At the Sword of the Lord Conference on Revival and Soul Winning there will be deep, fervent Bible teaching. The Bible doctrines on prayer, on the fullness of the Spirit, on soul winning, will be clarified. Better yet, there will be heart-warming inspiration. Men who actually win thousands of souls and see great revivals will not only tell us how, but will inspire us to do it. From this conference men will go away to hold greater revivals, to win more souls, to have more prayers answered than ever before. Those results have happened again and again in such Spirit-filled Sword Conferences on Revival and Soul Winning. We urge every Christian who possibly can to combine a soul-refreshing vacation with a life-changing, heart-warming spiritual revival in his own heart.

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A. J. Philippi, Directing Manager
Toccoa, Georgia

\$1 per person must be sent as an advance deposit, credited to the guest's account on room and board, and is not refundable. Program registration fee of \$1 will be collected from those lodging at Lake Louise for the conference, or 35c per night, and badge will be furnished.

Sword of the Lord Conference on Revival
Lake Louise Conference Grounds
Mr. A. J. Philippi, Executive Director
Toccoa, Georgia

Yes, I'm coming to the Sword Conference, July 7-11. I have enclosed my reservation fee of \$..... I desire the following accommodations

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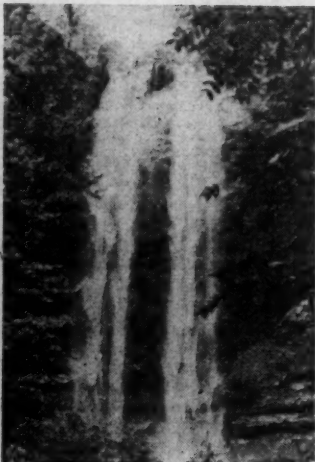
Learn soul winning, prayer, revival, Christian living, under great Spirit-filled soul winners in a Sword of the Lord Conference on Revival and Soul Winning.

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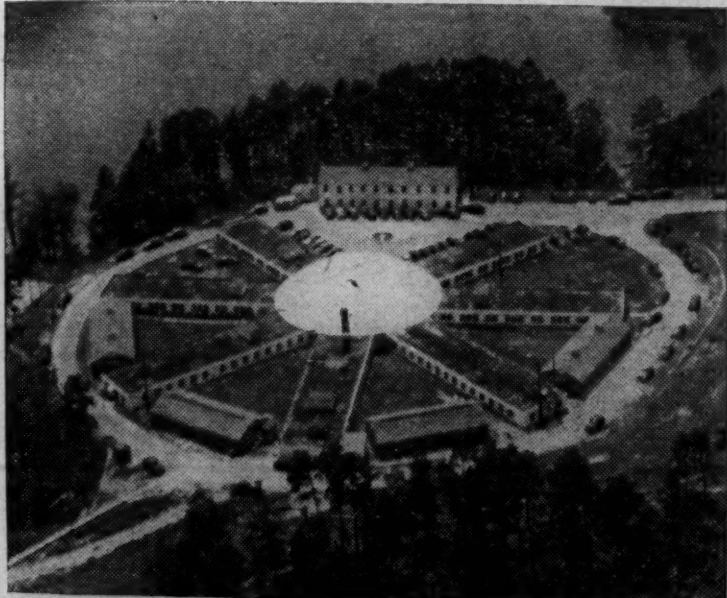
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WORLD'S — ONLY — ALL — STEEL HOTEL LAKE LOUISE, TOCCOA, GA.

A Crippled Christianity

(Continued from page 1)

reading I Corinthians 6:19,20—
"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

—then thinking it is all right to smoke a poisonous cigarette, drink a bottle of beer, or abuse the temple in some other way? Now you say, "I don't preach a negative gospel; I preach a positive gospel." This question, "How many posts does a battery have?" Your answer of course is two. What are they? Again your answer is—positive and negative. Will the battery operate without both? The answer is no! In my opinion the preacher who preaches just a positive gospel is just as

dead as a battery without a negative post. How could so much of the world have moved into the church if we had been faithful to preach sin black? If we do not call it by its name, how will the people know what we are talking about?

The family altar is gone and, as we said before, the Bible is the forgotten Book in the average home. Therefore, more responsibility falls on the preacher. Though we have had a modern Nebuchadnezzar and Belshazzar at the head of our government for over twenty years, we cannot lay the blame at their feet. Though our government is corrupt, we cannot charge it with our failures. Though we are in our third global war since June 28, 1914, we cannot saddle our lack of power on war.

The church in the Book of Acts plowed straight through bloody battlefields and never slowed down. Yes, she sailed safely on through the sea of dictatorships without the endorsement of her political leaders by saying, "We must obey God rather than men." When they prayed, they shook the place where they were meeting. Now the only time we shake the place is when we stage a dance or Halloween party. It is sad but it is so. Dr. Dodd used to say, "The early church had three characteristics—poverty, piety and power. Now she has three—

wealth, worldliness and weakness." May we add: there was a time when the church was run by faith, fire and fumigation; now we run it with food, fun and fellowship. There were many liars in Jerusalem, but when a couple of them joined the church without being converted, the Holy Spirit brought disciplinary measures right away. If He were that severe now, what would our membership report be to the next convention?

Isn't it sad that at no time we muster even a third of our people for a real battle? Could the trouble be that we have substituted the word "hurry" for "tarry"? Jesus did not drive like Jehu, but He always arrived on time. Doesn't that condemn our breathless church with its shirt-tail out on a dead run to make it to another meeting? Could there have been a Carmel without a Cherith? Could there have been a Pentecost without a prayer meeting? Oh, how we need a shaggy prophet to step from the wilderness like Elijah or John the Baptist. They told kings what to do about it. Their message did not have to be propped up with thirty or forty minutes of entertainment in order to get the crowd. We've got to have some Gospel bulldozers to make a way for Christ. It looks like the fears of William Booth have come to pass, namely—preaching of salvation without regeneration, faith without repentance, Heaven without Hell. We must put the emphasis back on preaching. There was a time when people talked about going to "Preaching." Now, it's to Sunday School, Training Union, Family night, Seminar, or something else. Jesus was primarily a preacher. Look at His first text, Luke 4:18:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Twice in this text He mentions His task to be one of preaching. Since God ordained that by the foolishness of preaching folk should be saved, let us preach. This writer does not believe that you can build a great church without great preaching.

Now let us face the personal side of our message.

II. How Does an Individual Lose His Power?

The young preacher in II Kings 6 lost his power by getting careless and mechanical. Sure he was busy building a church; but he still lost his axehead.

David lost his power by getting preoccupied and prayerless. The 51st Psalm indicates that he was behind on his praying.

Samson lost his in the lap of the world.

Simon Peter lost his because of political pressure.

Now the young preacher could have continued to polish his axehead and beat the bark off the trees, but he never would have felled a beam. We have scads of axehead church-members making a lot of fuss and circling around in the flesh getting in reports, but the axehead of soul-winning compassion is gone.

This evangelist made this statement in Atlanta, Georgia, to the Baptist Pastor's conference recently: "It's getting to the place where

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it is really difficult to pastor a modern church and be a Christian at the same time." The churches must liberate our pastors for prayer and Bible study. We need preachers more than we need promoters. Let the deacons get to serving tables and visiting the sick, but let the pastor get God's message, then we will see the Word of God increase and the disciples multiply. David could have gone on being king, but he couldn't be happy without the joy of God's salvation. Samson had a lifetime job grinding at the mill with his eyes punched out, but he wanted to stage a comeback for God. He wanted to lift God's name from the dirt. Simon Peter could have hidden behind the excuse, "Well everybody else has forsaken Him; why shouldn't I?" But when his eyes met the tender glance of Jesus, he knew he had to head for the Rock.

mixed up on his theology of the cross? Never was the cross more offensive to a self-righteous world. Leviticus 17:11 is still so, my brother. There is no life in a bloodless body, a bloodless sermon, or a bloodless church.

David got his power back by confessing and repenting. Read again the ten great prayers of Psalm 51. Let me list them for you:

"Have mercy..."
 "Blot out my transgressions."
 "Wash me thoroughly..."
 "Purge me..."
 "Make me to hear joy and gladness."
 "Create in me a clean heart."
 "Renew a right spirit within me."
 "Take not thy holy spirit from me."
 "Restore unto me the joy of thy salvation."
 "Deliver me from bloodguiltiness."

Samson knew not that his power was gone until he was defeated. He could tell us for sure that sin blinds, binds, and grinds. The question is: WHERE IS DELILAH? She is on the roof garden with three thousand Philistines, celebrating the downfall of one of God's children. They called for Samson out of the prison house, to make fun of him, but, thank God, it is not too funny for the Devil and his crowd when backsliders come home to God. A little boy led him and placed his arms around the pillars, and as Samson claimed the promises of God, his power came surging back. Yes, there is hope for you, dear friend, no matter how far you may have wandered. When you say,

I've wandered far away from God,
 NOW I'm coming home;
 The paths of sin too long I've trod,
 NOW I'm coming home;
 you'll find that the Father never tires of running to meet the penitent prodigal.

There is a way to keep from backsliding. Read and memorize some of the Word each day. Keep your sword handy. It ought to be no more strange to see a Christian with the Bible than to see a sheriff or policeman with a pistol, or a quail hunter with a shotgun. Read it first in the morning. Take it to work with you and read it at lunch time. Second, keep your private altar rail slick from daily use. Third, witness each day. If a cop catches you, when he has done his duty, do yours. It is just the natural thing to win others—nothing abnormal about it at all. The fruit of a peach tree is peaches, of a pear tree is pears, of an apple tree is apples, and likewise, the fruit of a Christian is another Christian.

Let God's power come back into your ankle bones and quit limping and start leaping.

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Here is a remarkable letter which we received from a guard in a government office building in Washington, D. C. A sermon from a sample copy of THE SWORD OF THE LORD which someone sent to him convicted him of his sin and brought him back to the Lord.

"Someone has sent me a few copies of THE SWORD OF THE LORD (samples). I am a guard in one of the government buildings here, my age is 49, I was saved a good many years ago, but have not been faithful to God.

"Tonight I read your sermon 'When God's Patience Wears Out' and real conviction came over me. After reading the sermon as I sat at my desk in the lobby of the building, I went into another room and got down before God and acknowledged my sin and weakness, asked for forgiveness, and asked Him to make a real Christian out of me.

"I trust Him for forgiveness and salvation right now, I am so thankful for the love and grace that He has shown me in sparing my life in my unworthiness. I thank God for your sermon and for the paper.

"I quit a Baptist Church about 30 years ago, but now I am going to unite with Metropolitan Baptist Church here if it's the Lord's will. I have been there the last two Sundays. I am going to see the pastor or call him one day this week for sure.

"I do pray that God will make me a strong Christian. That is the desire and purpose of my heart. I can never thank God enough for His extended love and mercy to me.

"God bless you in all your undertakings, and thank you for that wonderful, wonderful sermon.

"Sincerely yours,
"Robert L. Foster"

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This story was how Robert Foster was brought back to the Lord because someone cared enough to send him some sample copies of THE SWORD OF THE LORD. I believe it would be a good thing for you to prayerfully consider some backslider or careless unsaved person to whom you ought to send THE SWORD OF THE LORD also. I hope you will do it today.

The Just Necessity

(Continued from page 5)

they cannot be punished for the sins committed during their trial, till their trial be ended—it must be after probation, hence in the future. Merited punishment finally inflicted in a state of probation, during any time of which the sinner by faith in the Lord Jesus Christ could wipe out the dark record of his iniquities, and virtually undo all he had ever done, would introduce an inconsistency in the divine administration. If the administration of God's justice required the immediate infliction of final punishment upon the aggressor, or any time during his probation, and the administration of God's grace extended pardon at any time, these administrations of God would conflict with each other. If men are punished for their sins at all, the punishment must be subsequent to trial, therefore there is a state of future punishment. That a state of trial implies a state of future punishment, though true, is not my purpose now. That man is in a state of trial is the second truth, or proposition, in showing that the eternal punishment of the finally wicked is a matter of fact.

The Opportunity for Repentance Is Offered Only During This Life

The third proposition is, man's trial or probation will terminate with the present life. A subsequent probation would afford no increased facilities for repentance and reformation. If it is a probation at all, good and evil must be presented to the man, and there must be no undue influence exerted upon him to affect his choice. He must

be perfectly free to choose, or goodness would be impossible. There is no goodness in a forced act, and it makes no difference as to the principle, whether the force exercised is slight and gradual running through ages of probation, or whether the force exercised be all at once. Another probation in the facilities it may afford can be no better than this, and the chances for being good or evil being equal, there are no more probabilities of the wicked in the future choosing good, than now; and we have an eternal probation, or eternal succession of probations; and an eternal probation, as far as the argument is concerned, is the same as an eternal Hell. Really, as the continuity of man's existence, and the unbroken chains of his responsibility to God, remain, as the advocates of this hypothesis assume, in their dogma itself, a sinner in the second probation will have the sins of this probation, also, in his way, and will have increased difficulties as to his maturer bad character to overcome, and the probabilities of his reformation and repentance are lessened, not increased, in a future probation, and an eternal excision from God must result at last, and what is this but Hell itself?

Let a man be convinced in this life that he will have another chance in a second probation, and he will naturally feel, whether he really does it or not, the disposition to postpone his work of preparation till the second probation. Let him have a second probation, and it will be demonstrative to his mind that in the government of

God there will be no final and eternal punishment, but that he will be continued in probation till he does choose good; and according to the laws of human nature—which forever remain the same—he will postpone the work of repentance and reformation forever; and an eternal probation, with reference to some at least, must follow, and an eternal probation would make the divine administration an unmeaning parade of principles and agencies leading to no practical results, and would utterly annihilate the doctrine of a future retribution of any kind. Upon this principle a man may escape punishment for sin forever. If saved at all, God must force him, and if forced he will be a sinner still, and God will have to save a sinner in his sins.

Again, the Bible teaches that there is but one name under Heaven, whereby men can be saved, and that is the name of Jesus. Faith in Jesus is the condition of the pardon of sin, and the sole condition. The Bible also teaches that at the end of man's probation as a race, Jesus will give the keys of the kingdom to the Father—that His mediation between God and sinners will cease forever—that His name will no longer be available for a sinner in seeking pardon for sin. If a sinner may be saved and forgiven in a second probation, it must be upon other conditions than in this life. Suppose all sinners would wait till the second probation for pardon and salvation, then Jesus will have died in vain and God's present plan to save sinners, and which has cost so much, is foolishness and a nullity. If God can forgive and save a sinner in a future probation without a Saviour, from mere prerogative, He can do it in this life. If He cannot do it in this life, He cannot do it at all. In a second probation a sinner must be saved upon other and different conditions. If not through the merits of another, it must be through the

merits of himself. Passing into another probation as a sinner, he can have no merits. Any present obedience he might render would not insure him pardon for his past sins, unless he can perform more than the law requires.

Again, the doctrine is not intimated in the Bible from beginning to end. It is taught that the sinner will be punished after death, and every word in the Hebrew, Greek, and English languages implying duration without end, is used to express the continuation of the punishment. It is said that God told Adam that in the day he ate the forbidden fruit, he should surely die, but that Adam did not die, and that while God declared that death would be the result of Adam's disobedience, yet God intended at the same time to save Adam from death in case he fell. But this proves nothing as to the declarations of God with reference to the future punishment of the wicked. Adam did die in the very hour he ate the fruit, and the Bible speaks of him and his descendants after that time as being dead, and speaks of Adam before that time as being alive. Notwithstanding Adam had a Redeemer, he died in the very sense, and at the very time God said he would. God told him what would result from his disobedience, but not one word to forbid the idea of redemption from death. God intended to redeem man all the while, for Paul tells us that the plan of redemption was prepared before the world. Physical death was only produced by man's expulsion for his sin from the tree of life. But in the announcements with relation to the future punishment of the wicked, it is especially declared that that punishment will be unending. A second probation has nothing in revelation or reason to recommend it, and though entertained by a few men in the past, has been tacitly dropped by its own advocates as untenable. The theory

of the Annihilationists is the only theory on this side of the question which has any philosophy to support it and before this series is completed I will notice it at some length.

The proposition is, the punishment of the wicked in the future is, eternal as a matter of fact. The three truths laid down to establish the proposition are first, man is immortal; second, man is placed in a state of trial; third, his trial will terminate with the present life. If these three propositions be true, eternal punishment, whether right or wrong, must be the sinner's portion. If the sinner's trial will end, and he will have no second trial, and he will continue to be, his punishment will be eternal as a matter of fact. The eternity of future punishment is a necessary consequence. (Continued on page 12)

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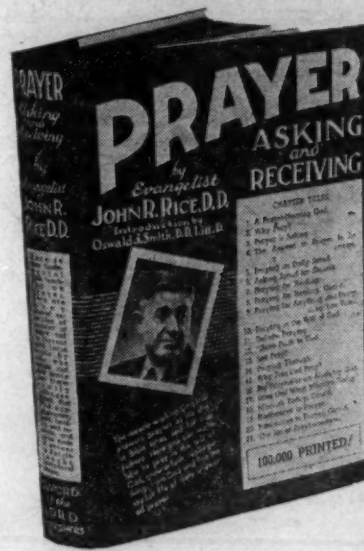
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The Cost of Discipleship

(Continued from page 1)

stranded in Haran instead of being in the Land of Promise!

I know something of the struggle of soul that Abram went through in those years in Haran. But he did not come to Canaan until Terah, his father, had died. Wasted years! Abram was seventy-five years old before he got to the Land of Promise.

And still Lot is with Abram, now called Abraham. Abraham had no sons of his own, and every sensible man's heart cries out for a son! And if he cannot have a son, then he wants sons-in-law, or other kindred, to carry on his work. So Abraham took Lot, but Lot was a thorn in the flesh. Lot was mad after money. Lot's herdsmen quarrelled with the herdsmen of Abraham. At last Lot departed toward Sodom, and then moved into Sodom. There his wealth increased and his morals decreased. War came and Abraham had to go by night to rescue Lot who had been captured by enemy kings. But Lot was not in the plan of God for the land of Canaan. Abraham should have left him behind. At long last, and sadly, Abraham had to give up Lot. They did not live together. Lot did not in any sense take the place of a son. Abraham's obedience was belated, but he gave up Lot.

But God had promised Abraham a son. So at long last, twenty-five years after he had gone to the Land of Promise, God gave

the one-hundred-year-old Abraham a son. Oh how joyful were Abraham and his ninety-year-old wife! God seemed to have renewed their youth. They laughed for joy over the little one for whom they had prayed, no doubt, three quarters of a century! And so they called the little one Isaac, which means laughter.

But remember that Jesus Christ does not only demand that we give up the worst; He demands that we give up the best! He demands not only that we give up the foul and the ugly and the sinful; He demands also that we give up the sweet and wholesome and the good. The Lord Jesus plainly says that "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." One is not only to forsake the harmful, the evil, but also the blessed and the good. One must give up the Isaacs to God as well as the Lots!

So Abraham had to forsake Isaac. One day the sad word came from God. Abraham was told, "Take now thy son, thine only son Isaac, whom thou lovest..." He was to take a three-days' journey to Mount Moriah and there in a place God had chosen, Abraham was to offer Isaac upon an altar. His feet and hands were to be tied and a knife was to be plunged into his breast. His blood was to be poured out upon the altar before God. Abraham was commanded to prove that he really loved God with all his heart.

I think Abraham was dazed and stunned by the command. But he had set his hand to the plow and he did not look back. What a long school he had been through! Leaving Ur of the Chaldees; then after long hesitation, leaving the grave of his father in Haran; then having to break with Lot and

When I Get to the End of the Way

The sands have been washed in the footprints
Of the Stranger of Galilee's shore,
And the voice that subdued the rough billows,
Will be heard in Judea no more.
But the path of that lone Galilean
With joy I will follow today,
And the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest,
But He who appoints me my pathway,
Knows just what is needful and best.
I know in His Word He hath promised
That my strength, "it shall be as my day,"
And the toils of the road will seem nothing,
When I get to the end of the way.

He loves me too well to forsake me
Or give me one trial too much,
All His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him,
In the city of un-ending day,
And the toils of the road will seem nothing,
When I get to the end of the way.

When the last feeble step has been taken
And the gates of that City appear,
And the beautiful songs of the angels
Float out on my listening ear.
When all that now seems so mysterious
Will be bright and as clear as the day,
Then the toils of the road will seem nothing,
When I get to the end of the way.

letting worldly Lot go his way. And now at long last, his dearest one in this world had to be taken from him. God said to Abraham, "Leave Isaac! Forsake him! You cannot be my disciple if you do not give him up!" They prepared for the three-days' journey. I do not know what they told Sarah. I doubt that she knew what God had commanded. So the father and

son and servant travelled alone. I can imagine that the first night the tired lad ate heartily and, with the servant, was soon asleep after the frugal meal was eaten. I can imagine that Abraham lay awake for hours on his goatskin pallet. He heard the cropping of grass by the hobbled donkey. He heard the crickets and now and then the howl of a jackal, perhaps. His heart bled in grief as dark as the black night of Egypt upon his soul. I think he looked up to God with quivering lips and broken heart, for God seemed to say, "Give him up! Give him up! Forsake him! Abraham, you cannot be my disciple unless you forsake all to follow me."

It may be that night that Abraham put a restless hand out from his pallet and felt the soft sand upon which they had laid their beds. Perhaps he lifted up handfuls and let its fine grains flow between his fingers. He remembered that God had promised that his seed should be as the sands of the seashore for multitude. "And now what will I do? How will God keep His promise if He compels me to slay Isaac?" his heart cried out.

But Abraham got up early, with drawn and hollow eyes, and aroused the servant. They broke their fast, perhaps with dried dates or figs, and went their way. Another day passed in the journey. That night, (again I imagine) Abraham looked at the countless stars of the Syrian night and remembered the promise of God that his seed should be as the stars of the Heavens for multitude. "How shall this be?" his heart cried. If he were to slay Isaac, what would there be left to live for? Nothing in his life, nothing in his posterity, and very little, he thought, in Heaven. But Abraham went on.

The third day they came to Mount Moriah. God directed them to the very site where would be later the threshing floor of Araunah the Jebusite, to be purchased by King David, and where Solomon's temple was later to be built. They left the servant and the donkey and Abraham and Isaac went upon the mount for the sacrifice. The lad was accustomed to sacrifices. He knew what it would take. So he said, "My father, behold the fire and the wood; but where is the lamb for a burnt-offering?"

The answer of Abraham was, "My son, God will provide himself a lamb for a burnt-offering."

They came to the designated place. Abraham built an altar. The startled lad found himself soon bound hand and foot. Perhaps he did not struggle. Perhaps he himself was willing to trust his father and trust the command

Eminent Bible Teacher Commends Sword

I have a nice letter from Dr. L. Sale-Harrison, Australian-born writer and Bible teacher. Dr. Sale-Harrison sent \$5.00 to renew his subscription and we are happy about his kindly words. He said, "Dear Brother Rice:

"Many thanks for The Sword of the Lord which has come to me regularly. But please note my change of address.

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"With warmest Christian love, Yours in Best of Bonds, (Signed) L. Sale-Harrison.

"P. S. Pardon me for not being in touch with you more. I have been so busy on my tours without a secretary. We are now housekeeping."

of God. At any rate, Abraham laid hold of the knife that was to plunge into the heart of his son. Abraham gave up Isaac! Abraham forsook him! He was a true disciple.

But God held the hand of Abraham. God let the son live. They found a ram caught in a thicket by his horns, and they offered this lamb as a sacrifice to God.

But as they walked down the mount and perhaps for the three-days' journey, Abraham said, "I have laid him on the altar. I have given him up to God. He is not mine any more." Abraham had given the dearest thing in this world to God and he never took it back. God had accepted what Abraham gave. With Abraham from that time forth Isaac could live or die. He was already given up for God. Isaac was still loved. He was the pride and joy of his aged father. He was the miracle son, given in answer to long prayer. But God came before Isaac and Abraham had, in the language of Jesus, "hated" his son to follow Christ.

2. Moses, too, knew what it was to forsake all to follow Jesus.

In Hebrews 11:24-27, we are told:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the

(Continued on page 10)

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"I was one of these rebellious women until one day I read your book. Mr. Rice said someone told him he was wasting his time trying to get women to stop cutting their hair and bossing their husbands. But tell him he isn't. Christian women and girls will obey the Lord if they know what He wants them to do. I am going to live for the Lord, and I will never cut my hair again," says Sarah M—, Morganton, N. C.



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The Cost of Discipleship

(Continued from page 9)

treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Moses forsook Egypt. He forsook the palace of the Pharaohs where he had grown up. He forsook his foster-mother. He forsook a chance at the throne. He forsook the company of the cultured and rich of his day. He forsook everything held dear by human hearts. He did it to serve God, and he did it by faith.

I think I know something of what Moses went through. I think the foster-mother held on to him and wept. She chided him and said, "Moses, don't you love me any more? I pulled you up in the little basket-boat, out of the edge of the water. I saved your life when they would have killed you as they killed the other Hebrew boy babies. I hired your mother to nurse you. I brought you up in luxury. I gave you every opportunity for learning. I put you, an outcast slave, into the family of royalty. I have loved you with a mother's devotion. Moses, can you leave me now?" I think she pleaded, she cried. I think nearly everybody who knew Moses said he was a fool. At least that would normally be the attitude of people toward one who forsook all that Moses left. But "by faith he forsook Egypt." He did not fear the wrath of the king. He did not hesitate because of the tears of his foster-mother. He did not consider the scorn of even his best friends. He did not count worth while the fact that his own people did not believe in him. God had put in his heart a call and he answered. Moses forsook all. He refused to be called the son of Pharaoh's daughter. He chose to suffer affliction with the people of God, "esteeming the reproach of Christ greater riches than the treasures in Egypt." So really it was the Lord Jesus Christ whom Moses followed. He was a good disciple. And "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," Jesus said.

3. Elisha is another Old Testament example of one who forsook everything to follow Jesus.

The story is told in I Kings 19:19-21:

"So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him."

Elijah, the man of God, knew that before long he would die. Who would take his place? What man with boldness, with faith, with a holy anointing of the Spirit of God, would speak for God to king and people? I think that after prayer he was led to the young man Elisha.

Elisha was evidently a member of a well-to-do family. He was a promising young man. On the big farm twelve yoke of oxen were plowing and Elisha was directing the operation and plowing with one yoke of oxen.

When the prophet of God came by and laid the mantle on his shoulder, Elisha saw that this meant a call from God. He could be a prophet of God! He could be a student under Elijah, an understudy, and in due season he could take the older prophet's place and be prophet in Israel!

A moment he hesitated, then made the grand decision. He would leave it all! He stopped the plow. He first asked Elijah to wait for him. He would kiss his father and mother and say good-by to all the plans of his young life.

He took a yoke of oxen and killed them, and had a feast for the people. Then he arose and went after Elijah. He left the fine plantation to be a servant of the man of God. He left home and oxen and servants to be himself a servant. I do not wonder that God anointed him with a double portion of the Spirit that was on Elijah, and that he, too, became a miracle-working, mighty preacher and prophet of God. Elisha was a good disciple. He forsook all that he had to follow Jesus.

4. The apostles left all to follow Jesus.

This matter is mentioned a number of times in the Scriptures.

In Luke 5:11 we are told that James and John and Simon and Andrew "forsook all, and followed him." In Luke 5:27 we find that Matthew, or Levi the publican, at his rich tax-collector's job, heard Jesus say, "Follow me." And then "he left all, rose up, and followed him" (Luke 5:27,28).

In Matthew 4:18-20 we read:

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him."

Here we are told that Simon and Andrew left their nets and followed Him. In the same passage, verses 21 and 22, say:

"And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."

These two, James and John, left the ship and their father and followed Jesus.

In Mark 1:20 we are told about James and John, "And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him."

I have called your attention to the several statements in three gospels about the call of Peter, and Andrew, and James, and John, and Matthew. They left all and followed Jesus.

"All" is a mighty big word. It means a great deal.

With Peter and Andrew it meant their nets, that is, their livelihood, their way of life, their support of their families. Can you imagine these men leaving the only business they knew, leaving their only visible means of support they had, and laying it all down for Jesus, to follow Him and learn to be soul winners?

You know Peter was a married man and his mother-in-law lived with him. Jesus healed her in the home one time. I can imagine that that mother-in-law said, "Peter, it's all right to love Jesus and to listen to Him preach. It is all right to give money and to give some time. But you can't leave your family. Your wife and children depend on you. Peter, don't be a fool. You can't shirk your responsibilities just to be a soul winner and to follow Jesus." If she did not feel that way, she was not like any other mother-in-law or any other good friend who did not have strong faith. Peter left his nets. Andrew left the nets. They left the fishing business. Their families may well have faced want and hardship. But they left all to follow Jesus.

In the case of James and John it is even more moving, for they left the ship and their father.

A man's ship is very, very dear to him. Nearly all ships have names and are spoken of as if they had personalities. On the island of Grand Manan, in the Bay of Fundy, I spent two weeks among the fisher folk and saw them repairing their boats. The boat was not only the means of livelihood; it was the dearest thing that a man possessed. The boat was called by a name, was patted affectionately, was repaired and scraped and cleaned and painted again and again. Fishing people love their boats. But James and

John left the ship. They, with their father, owned the ship and were with him in the business. But they left the ship.

And they left their father, left him with servants.

I can imagine that the old man said, "John, you're not leaving me, are you? I can't do without you. We have built up a good business. James, you have been a loyal, good son. You can't leave me now. I'm getting old. I need your help."

I suppose the boys would say to their father, "Father, you have the servants. They'll help you. But Jesus has called us and we must go. We must win souls."

I can imagine that John said, "I looked into His eyes, and I loved Him. I promised to follow Him till I die. I cannot give Him up. I'll go with Him anywhere He says."

I imagine that the father might have said to James, "Son, you always were level-headed—not so dreamy and idealistic as your brother. Surely you have enough practical sense to see that you'll not get anywhere going with Jesus. Sure, He is a good man; maybe He is a prophet. Maybe He is even the Son of God, as He says. But we are practical folks; we have to carry on the business. Don't leave me, Son!" But James, too, had determined to leave everything for Jesus.

I can imagine that the father and mother said, "You don't love your old Dad and Mother. You are not obeying the first commandment with a promise." They did not understand it, but Jesus had plainly said that unless one hated father, mother, brother, sisters, wives, children, houses, lands—even your own life, one could not be a disciple of Jesus. And they set out to be disciples. They forsook everything!

And so Levi, called Matthew, left his rich job as a tax-collector. I do not know whether he locked the drawers of his desk. I do not

know whether he filled out his last government report. I do not know whether he waited until a successor was chosen. I know that he left the receipt of customs and followed Jesus! And praise God, he made a good disciple!

5. The Apostle Paul also was a good disciple of Jesus Christ.

Paul was a Pharisee of the Pharisees, according to the strictest sect. He was circumcised the eighth day. He was brought up in Jerusalem at the feet of Gamaliel, one of the greatest teachers of the Mosaic law and of the Jewish learning. He was also a Roman citizen born, and that was very important. He had great learning. He was one of the leading Jews of his day. But he laid it all down to follow Jesus. When Paul was converted he set out to leave everything else behind. It is remarkable that the first question Paul ever asked the Lord Jesus, after he knew who He was, was this: "Lord, what wilt thou have me to do?"

Paul was hated by the Pharisees and the Christ-rejecting Jews with whom he had once labored. He wrote to the people of Philippi, where he had been beaten and thrown in jail:

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and count them but dung, that I may win Christ."—Phil. 3:7, 8.

Beatings, poverty, persecution—Paul knew them all. He knew that bonds and imprisonments waited for him. But he said,

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

Paul was a good disciple. He bore in his body the marks of the

III. Discipleship Means Crucifixion

In the passage we are studying, in Luke, chapter 14, we find that Jesus said, "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27). In Luke 9:23 Jesus said, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." That is really the price of scholarship. It is crucifixion.

So it was for Jesus. The buying of a world in sin meant that Jesus must leave Heaven, that Jesus must offer Himself, take the sinner's place, suffer the torments of the damned, to buy back to God those who would repent and trust God's offered Saviour. Jesus could not evade the cross and do the will of God. So those of us who follow Jesus, who walk in His steps, who would learn of Him and would be like Him, cannot shrink from crucifixion.

To the disciples Jesus asked a moving, an alarming question. He asked, "Can ye... be baptized with the baptism that I am baptized with?" (Mark 10:38).

The disciples boldly and with clear faith replied, "Yea, we are able."

And Jesus said to them, "...And with the baptism that I am baptized withal shall ye be baptized"

(Continued on page 11)

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2. Never Alone; Never Forsaken
3. Water for the Thirsty
4. "Power to the Faint"
5. A Widow, A Pot of Oil, and God
6. "I Thirst"
7. Affectionate Christians
8. "Sir, We Would See Jesus"
9. "I Will Love Thee, O Lord, My Strength"

The Cost of Discipleship

(Continued from page 10)

(Mark 10:39). I do not suppose these disciples understood all that their decision would mean. But they were ready.

So every Christian who really follows Jesus is to lay his life down. That is what baptism means. One follows Christ into the waters of baptism, and in that burial he pictures the death of Christ and enters into the death of Christ ceremonially. That is, he pictures that he himself is a partaker of Christ's death and Christ's resurrection.

All you who have followed Jesus in baptism, openly, publicly proclaiming yourself a believer in Christ and a follower of Him, did you really mean it? Did you mean that you would count this old sinner who was baptized a dead man, and that he was buried away? Did you mean that you were now raised up to live a new life in Christ? Did you "reckon yourselves indeed to be dead to sin"? Well, that is what every Christian professes when he is baptized. We are baptized into Christ's death. We publicly confess ourselves as partakers of His death and of His resurrection.

It is a favorite saying of some that "once Christ wanted people to die for Him, but now He wants people to live for Him." I do not think that there has been any real change in what God requires. He wants everyone to give himself up to die and then whether he lives or dies, it is to be Jesus

first, Jesus only. Jesus always! "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," Jesus said.

It means a kind of crucifixion when we say good-by to loved ones. I knew a Russian Jew who fled from persecution in Russia and came to Chicago. Trained eight years in study of the Talmud to be a Jewish rabbi, he was employed in the Chicago Hebrew Institute. By a wondrous series of circumstances and testimonies, God won this Jew to himself. I knew him in Fort Worth, Texas, when he publicly claimed the Saviour. I knew how he had brought his sisters to America and had been to them both brother and father. I knew his toil, his love, his constant watchcare over them. He read me the letter when his sisters begged him to "leave your bastard Christ and come back to us and to the religion of your fathers." But he said, "I cannot give up Jesus!"

He read me the letter when his sister told him that they had had a public funeral, that his name was blotted out of the records, that they had no brother. She said, "We have destroyed everything in the house that belonged to you, everything that leaves any remembrance of you but the fountain pen with which I write this letter. You gave it to me on my last birthday. When I have signed the letter, I will stamp it with my feet and sweep out the pieces, then we will never again speak your name. You are dead. We have no brother!"

That is crucifixion. That is leaving all to follow Jesus. Would you do the same today?

It means death to your own will when you follow Jesus. It means death to the things dearest to your heart, whether big or small.

I know an evangelist, a mighty man of God, who never attends a football game. He does not think that football is wrong. He never preaches against it. He loved football so well that he decided to give it up for Jesus. He was half-back on a champion football team in college days and so the game for him enlists a wonderful enthusiasm. But he simply decided that no game was worth that much enthusiasm when there were souls to save and a wonderful Saviour to serve, and so he decided never to attend another football game. It was not a leaving of sin. It was just putting Jesus Christ first and letting no other love be important in his life.

Once in Augusta, Georgia, I spoke to a large group of ministers. The blessed Spirit of God was upon us there, and we solemnly laid ourselves on the altar anew to serve God with all of our hearts. When the meeting was over, a fine Presbyterian minister, vigorous, handsome, intellectual, graduate of Princeton Seminary, told me: "It was golf that I laid on the altar today. I do not mean that I will never play again. I may play occasionally. I simply mean that golf had gotten too important. I have gotten to be good. I sometimes beat the professionals. I love the game. In fact I love it too well for a man who ought to be keeping sinners out of Hell. I left the game of golf today, and laid it on the altar for Jesus."

I hope you will understand what I am saying. I do not believe, and that minister did not believe, that golf is wrong. I think some ministers would honor God better if they took time for recreation and building up of their bodies. But I know that godly young man was right when he searched into his heart and found there that he loved golf too well; that the enthusiasm he had for a game ought to be given to Jesus

Christ and His blessed business of snatching sinners out of the fire.

It boils down to this, that that old self of yours must go on the cross, if you are ever to be a real disciple of Jesus Christ. If you don't hate "your own life also," as well as houses and lands, mother, father, brother, sister, wife and children, you cannot be a disciple of Jesus. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Are you ready to die for Jesus? Well, you have to give yourself up to die, in your own heart deny yourself and give yourself up, before you will be fit to either live or die. God may want you to live, but He wants you first to die, to die to self. And then every-day when self climbs down arrogantly from the cross and sets out to rule your life, He wants you to nail self afresh to the cross and then follow Jesus.

IV. One Must Count the Cost of Discipleship

This is such a serious matter that people who would be disciples must solemnly search their hearts, must weigh their motives, must consider the consequences, if they would be good disciples and leave all for Jesus. That is what Jesus said. He said:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."—Luke 14:28-30.

One who sets out to be a disciple of Jesus, one who promises to forsake all and follow Jesus, had better first sit down and count the cost. Otherwise his effort will end, not only in failure, but in shame. And Jesus said:

"Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace."—Luke 14:31, 32.

Here Jesus means that since being a real disciple depends upon a voluntary decision made and repeated and followed up day by day, that one ought to seriously consider.

Do you think the Christian life, the life of a disciple, is all joy and peace? If you think so, you should remember that Jesus said:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household."—Matt. 10:34-36.

Jesus is here talking about discipleship, and real discipleship is not easy. It is misunderstanding instead of understanding. It is infamy instead of fame. It is often hate instead of love by those who ought to love you, a loved one.

In World War II, in the midst of those terrible days when England was tried almost beyond endurance, bombed and beaten by the German war machine of Hitler, Winston Churchill called the people of England to be ready for "blood and sweat and tears." It was no easy task to which he challenged them. And shall we expect it to mean less when we come to follow Jesus Christ with all our hearts?

I knew of a Christian wife who prayed faithfully for her unsaved husband. With broken heart she cried to God. At long last the husband was saved. Then he became more and more concerned about soul winning. At last he gave up a profitable business and laid his life on the altar to preach the gospel. Was the wife pleased? No, she was not! She wanted her husband to be saved. She wanted him to quit his drunkenness. She

wanted him to quit following after lewd women. She wanted him to bring home his paycheck. But she did not want him to be a preacher. She did not want him to be counted a fanatic and a fool. She did not want poverty for Jesus' sake. You see, many people would be glad to have you be a Christian and be moral and honest, but they will not want you to be an out-and-out Christian, a "fanatical" Christian, a radical Christian. But what the world does not want you to be, Jesus Christ demands that you be. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Then count the cost today. Are you willing to pay the price in suffering, in persecution, in poverty, even in death, if the Lord so wills it? Are you willing to be counted a nut and a fool, a crank, a fanatic, for Jesus? Are you willing to suffer the loss of all things like Paul, to leave home and kindred like Abraham, to leave the nets and the boats like Peter, Andrew, James and John? Are you willing to leave a lucrative job as Matthew the publican did? Weigh the thing well, for you do not want to put your hand to the plow and then turn back.

A rich young ruler wanted to follow Jesus, but he was not willing to give up his wealth to follow the Saviour. In Luke, chapter 9, we learn that one man said to Jesus, "Lord, I will follow thee whithersoever thou goest." But Jesus did not encourage him. "And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." We do not learn whether that man followed Jesus. I doubt it.

But Jesus said to another, "Follow me." This man said, "Lord, suffer me first to go and bury my father. But Jesus said unto him, Let the dead bury their dead: go thou and preach the kingdom of God." He wanted to stay with his aged father until the father was gone. Then when the first allegiance had been sworn, he was willing to give Jesus second place. That would not do! The spiritually dead of this world could bury his father. He was to put Christ first. No other service is worthy of a disciple.

Then we are told, "And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." These cases are discussed in Luke 9:57 to 62. One should well count the cost.

Yet there are great incentives to be real disciples of Jesus. First, we will be with the Saviour. Oh, when John laid his head on the breast of the Saviour, he was never sorry that he had left his father and the boats and the nets and the fishing. Then you may be sure that the triumphant group of disciples who counted their lives not dear, but laid them down for Jesus' sake and helped to spread the gospel over nearly the whole world in the first century—surely they knew they had made a good decision.

And old Paul the aged, in a dungeon at Rome, wrote triumphantly to Timothy, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness..." (II Tim. 4:6-8a). He well knew that he had made a good choice when he gave up his fellowship with the Jews and gave up his culture, and friends, and standing for Jesus Christ.

Will you leave all and follow Jesus? Will you preach if He says preach? Will you give up your job if Jesus says leave it? Will you say good-by to the dearest friend and loved one in the world? Well, God may not require that you lose them, but He requires that you be willing to lose them, that you dedicate them to God, that you give them up in your heart.

Who reading this will say today, "Lord Jesus, I will forsake all and follow thee"? Then you, too, may be a disciple as well as a Christian.

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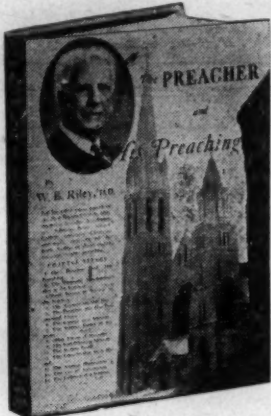
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The Just Necessity

(Continued from page 8)

quence of the sinner's immortality, provided the sinner has not the opportunities of a second probation.

Men make themselves sinners, and if immortal, immortal sinners; the justice of God requires sinners to be punished, and if immortal, as a matter of course they are punished forever. If they go into the future state sinners, and immortal, their punishment must continue as long as they exist, for there is no opportunity of repentance there. It is illogical and unfair to urge the seeming disproportion between the length of time during which men sin, and the eternity during which they are punished, as an argument against the eternity of future punishment. *It is not the sin which is punished, but the sinner.* The question resolves itself into the following clear proposition: If it is right to punish the sinner at all, it is right to punish him forever; if it is wrong to punish him forever, it is wrong to punish him at all.

It is eternal as a matter of fact. (In another discourse I will show you it is eternal as a matter of right.)

What Hell May Be Like

The tremendous truth stands out upon the pages of revelation like a mountain of consuming fire, corroborated and established by bulwarks of evidence indestructible and instinct with horror. There will be a place of future punishment. *It may be outer space and darkness, or a place in outer space and darkness.* It will not be within the circle of order and light. Hades, or the intermediate state, may be simply a state, and confined to no especial place. If there is a place, the Bible rather confines it to this world. After the judgment only are fallen angels and damned sinners to be thrown into "outer darkness."

The Bible does not reveal a specific location as the residence of the wicked forever. Such a revelation would not make the motive for repentance drawn from future punishment any stronger, therefore would be superfluous. And if assigned, our acquaintance with space is too limited then to know where. Then a specific location could not be assigned in space where there are, or can be, no especial boundaries. As to its character the Bible uses the strongest and most expressive figures we can understand to express its horror. It must be frightful in its horrors. All evil must be consigned there. Hell must be a place of dire disorder and dreadful ruin. The very idea of correspondence between the character of the place, and the character of the inhabitants of the place, suggests that Hell is a place of horror. And when we remember that such an adaptation is characteristic of all the works of God, the suggestion amounts to a demonstration.

It is called "outer darkness." The Greek word is used in a comparative sense—deeper darkness, uttermost darkness. It may be a dark and frightful sphere, isolated from all worlds, cursed of God, erratic and lawless, rolling beyond the confines of creation, with no sun or star to light up its darkness and chase away its infernal vapors, with rivers and oceans of liquid fire, continents of incinerated rock and scattered scoriae, and rent with awful chasms. Over it the lost may walk, and run, and grope, and stumble, and fall, and climb forever. It may have a strange power over the lost answering to gravity, which binds them to its surface, and compels them to dwell there through all eternity. It may not be this. It may be a world riven and shivered by volcanic fires and smothered gases, where lurid darkness and hazy light mingle in dusky shades, where smoky flames ooze from a thousand crannies, and

flicker and flash from a thousand fissures, where serpents hiss in every gorge, and goblins dance on every hill, and spectres creep from every rock, and phantoms ride on every wind, and demons sit upon every mountain—and where redoubtable horrors mounted upon fiery dragons chase the ruined soul over smouldering plains, gloomy hills, mountains dingy, morasses foul, and abysses squalid, and chase it forever.

It may not be this. It may be a gloomy, desolate, and barren world, whose rocks and mountains are tumbled into anarchy; where there are no blushing flowers, nodding trees, dewy vales, grassy slopes, and running streams; and where there are no homes, no churches, no preaching, no morality, no religion, no friendships, no God. Religion is order, love, and light; and where it is not, all is disorder, enmity, hate, and night. The world must be in harmony with its inhabitants. Then the best Hell we can promise is a world of ugly ruins shrouded in Night's blackest pall, where no one of the damned has a friend, and filled with cursings and strifes, and where all ranks and sexes are herded in one promiscuous mob with foulest demons, and where every stinking cave is inhabited with fiend and gnashing ghost, and on whose black crags the ravens of despair sit and croak, and where God's eternal justice plies his burning whip, and remorse lays on with his fiery thongs—the flashes of whip and thongs their only light, world without end.

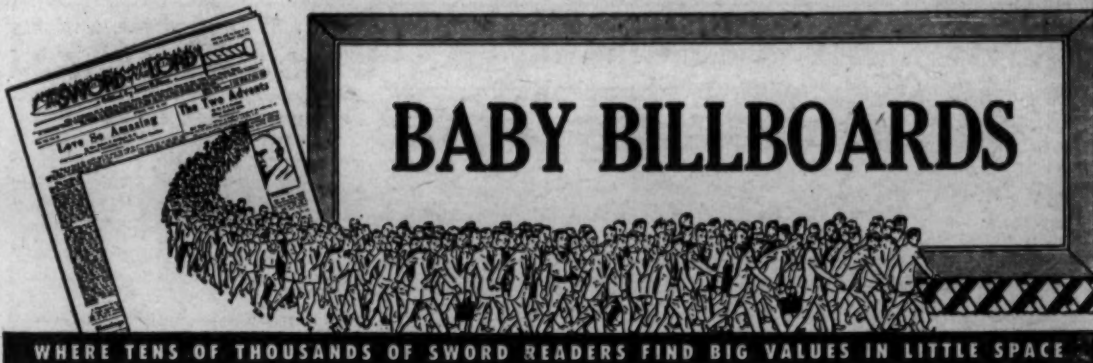
Or it may be some huge cavern hollowing out the centre of some blasted, shattered, and God-cursed planet, in which the poison and stench of ages have gathered, and condensing distill on the walls—dimly lighted by sulphurous torches held by grimacing and howling fiends, and whose sickly flickerings render the darkness in all the windings, pits, chasms, and corners but blacker; and where occasional blue flames breaking through the fissures overhead lick along the arches, and bolts of thunder crash through the grottoes and roar along the labyrinths, in which lost men and fallen angels may be driven from the judgment seat, the ponderous gates closing and locking behind them—the key fastened to the girdle of God, and the divine omnipotence installed as perpetual sentinel to guard the way.

Or it may be an unquenchable lake of fire and brimstone, surrounded with precipitous shores of black and beetling crags, over whose surface beat eternal storms, the fiery waves lashing, and dashing, and splashing, and groaning around all the shores—bubbles dancing on every wave and swell, and bursting emit fumes and smoke threaded with serpent flames, in whose ascending volumes everlasting lightnings flash and cross—while the unfettered thunders of God upon Hell's infernal drums roll the eternal bass in Hell's uproar, and beat time to the ceaseless groans of the lost.

The Hell of the Bible is horrible beyond description, and the hypotheses of this hour cannot exceed it. Its miseries are as far beyond description as the joys of Heaven are. Be it better or worse, oh, let us not go there! Oh, let us not go there!

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